1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

252 [415] diameter, and wedge-shaped at one end. It will be noted that scales, skin, bones and all went into the mess. In fact, the enormous number of small bones these fish contained gave them no concern at all.

262 Shellfish and crayfish were probably not eaten, if they occur in these waters at all. My informants knew of no mollusks nearby and professed ignorance of the Colorado.

MEALS AND DOMESTIC HABITS

512 462 Domestic duties began before sunrise. A woman rose and immediately began her preparations for the morning meal, the cooking utensils being conveniently at hand near her head. [513] (They slept with their heads to the east: these articles were kept near the doorway which was on the east side of the house.) She [482] then went to fetch water sufficient for the day's supply, carrying a large pot on her head balanced on a cloth ring. Each family [415] had several large vessels for storing water, mounted on branching posts erected under the shade. Fetching water was a feminine task alone: they always made a point of having the storage jars filled before the sun rose.

252 Cooking was done under the shade, with which each house was provided, in the summer, but in winter anywhere in the open. If need be they erected a little screen of arrowweed stalks thrust into the ground to keep off wind and dust. They only cooked inside the dwelling if forced to by bitter cold. There, as outdoors, [372] the fire was not confined, as in a pit nor walled in. Cooking pots were supported on three stones. Today, a little trench is dug for the fire, the pot being supported on several iron rods or even 252 green sticks set across, but I was assured this was not aboriginal. 415 Clay cooking pots and bowls, ladles of clay and wood, mush stirrers, and baskets were the utensils. For a people primarily pottery using, they put an exaggerated value on the convenience of baskets (the shallow bowl baskets obtained from the Pima) and held it highly awkward to have to do without. Stone boiling was unknown. The mush stirrer was three or four arrowweeds twined together near one end (Pl. XIV, *d*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

Mesquite branches were considered the best firewood; of these the supply was abundant. Men would go out to burn down and break up wood, but they would not carry it home; that was a woman's task. Nor would they fetch water, grind seeds, nor ordinarily cook. Men, however, would kindle the fire to warm the house in the evening. A fire to cook by was built of several large chunks of wood at the sides with sticks between. The common palm drill was used to light it.

The preparation of meals was laborious rather than complicated. With mesquite as the staple, a large part of a woman's daily routine had to be given over to pounding it in a mortar and grinding it on the metate. The metate was also requisitioned for corn in all its stages and many of the wild seeds. Ability to labor long and rapidly at it was reckoned the chief of a housewife's accomplishments; so much so that every prospective bride was set to work grinding by her mother-in-law to prove her proficiency. The wooden mortar came in for far less use. In it they broke up the mesquite beans preparatory to grinding on the metate, hulled various seeds and shelled corn. The principles of cooking were simple and few. Mesquite flour and tule pollen were preserved in cakes made by packing layer after layer into a hole. Other foods, vegetal and flesh, were half-broiled, roasted, or boiled to be dried for storage. In the final preparations for the meal, great use was made of baking in the ashes: seeds, stems, corn, and small grain were treated in this fashion.[23] For this the ground was heated, and the ashes with a few live coals raked back over the article. Boiling was, however, the mainstay in cooking, at least for vegetal products: mesquite, corn, seeds, pumpkins, squash, and beans regularly went into the pot. Mesquite gruel, and in later days wheat gruel (pinole), was commonly mixed with other foods: in fact, ground wild seeds were used for little more than to give variety to the flavor of the gruel. Pit roasting was rare, since mescal and cholla beans were obtained only infrequently. Parching with live coals in shallow bowls

[23] The Papago also roast rabbits in ashes (Lumholtz, *New Trails in Mexico*, p. 334).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE V

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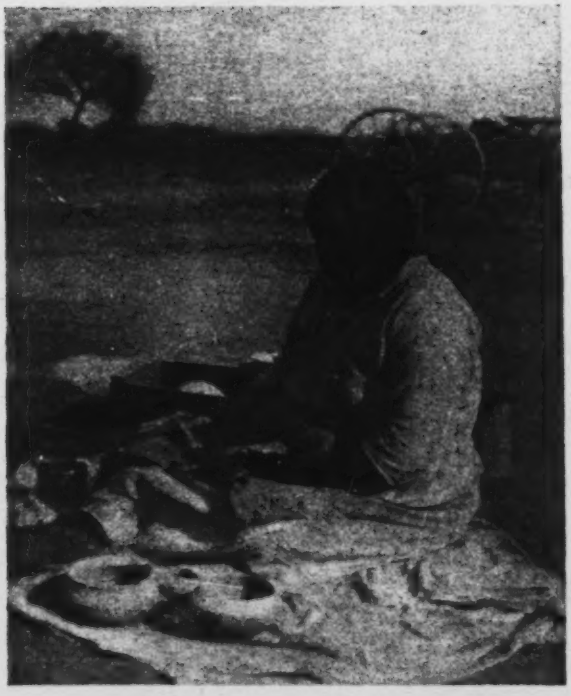
415



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372

POTTER POLISHING VESSEL AND STACK PREPARED FOR FIRING POTTERY

[p. 102 A]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

six inches in diameter and breast-high, which the women used, of course, while standing. A less temporary device was a travelling mortar made of arrowweeds fastened in conical form (Pl. XIV, *C*).[25] A large number of peeled arrowweeds were fastened to a hoop at the mouth by twined willow bark strips. Their lower ends were pointed so that they might be bound closely together. The specimen made for me was about twenty-four inches tall, its mouth diameter about eighteen. This was set into the ground so as to stand upright. A mass of cottonwood bark jammed into the apex was soon transformed into a solid mass by the sticky mesquite. Other arrowweeds tied around the outside with willow bark prevented fragments slipping through. Again the pestle was a breast-high pole. Bed rock mortars, like those of southern California, were unknown, for the simple reason that there is no bed rock nor large boulders in the valley. Further, they dared not pound while camping in the mountains because that would announce their position to the enemy. All preparation involving pounding they tended to before they set out.

The metate was called axpĕ′; the wooden mortar, xamo″. Curiously the names for mano and pestle are derived from that of the mortar: xamocl′ and xamok,e′r respectively. In Havasupai also the names for mano and pestle are identical (va′ha′dja″a) but differ from that for mortar.[26] The travelling mortar was isa′-vȧxamo′, "arrowweed mortar"; its pestle, ana′lxamuke′c, "mesquite pestle."

The *fire drill* was the simple palm drill. The hearth was made of the inner wood of the giant cactus, flattened, and provided with an indefinite number of pits on the upper face with notches to correspond cut into the side. In place of giant cactus, a cottonwood limb might be used. The drill was a peeled, straightened arrowweed some fifteen to eighteen inches long and a quarter-inch in diameter. The composite drill, used by the Navaho, was unknown here. The hearth was held by the feet while drilling. For tinder, dry rotted bark of any kind or old manure was

[25] No. 2–11863.

[26] Spier, *Havasupai Ethnography*, p. 114.

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372 used. They did not make short travelling sets, like the Havasupai. The drill was called aun,ĭmĭk,ai′ or a′au′giă′m, "fire [192] shooter"; the hearth had no name; tinder was hanâv^{a}su′t.

A strike-a-light (augwĭnyata′vâ, "fire striker") was used when [484] travelling; striking flint against quartz. A rolled cotton cord was carried for tinder in a hollow cow horn. The use of the strike-a-[173] light and this tinder horn was said to be ancient but I am dubious. For one thing, I was told the horn was anciently that of a mountain sheep, but it is clear that they would not use the horn of this animal under any circumstances. The slow-match for carrying fire was unknown.[27]

412 Of *stone knives* (^{a}ẋâkwĭ′, n,yĭẋakwĭ′, ^{a}viru′v^{a}, ḳwarâo′) all that is known is that these were made of dark obsidian (kwalacau′) found near the Salt River, where it was rare. This may have been flint rather than obsidian, because it was said also to have been used for striking fire. The informant knew nothing of their handles, nor if the blade was set in the side of the handle scalpel-wise.

Stone axes were not made, and those found in nearby ruins were used primarily to dress metates to shape.

415 *Ladles* were made of wood as well as clay. Wooden ladles may always have been of mesquite which is sufficiently dense to carve nicely. Several seen had small circular bowls, conical below; another an elliptical bowl, rounded below; both having long straight handles in the plane of the bowl (Pl. XIV, *a*, *b*).[28] These were about a foot to sixteen inches in length. I am inclined to [114] agree with Russell that wooden ladles, at least those with conical [177] bowls, were a recent acquisition. He states that they were derived from the Mexicans through the Papago.[29] The ladle with the conical bowl is certainly like old European forms. Wood-[322] working was little developed: wooden bowls were not made.

[27] But Garcés' Halchidhoma travelling companion in June 1774 "carried a firebrand in one hand all the way [Ehrenberg to Agua Caliente], and it did not go out" (Bolton, *Anza's California Expeditions*, II, 387). Since it was summer, this must have been for the purpose of starting camp fires, not the torch carried for warmth by other lower Colorado Yumans.

[28] Washington State Museum, Nos. 2–11872 (or 73) and 2–11871, respectively.

[29] *Pima Indians*, p. 101.

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Maricopa
Mohave
Yuma

Xanavaé was given as "king," meaning "anyone who was head over people." This was not the name for the tribal chief, but for the leaders of Mexicans or Americans. It is Spanish *general*, here pronounced henerala. (Dr. Beals suggests that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for the head chief, hanata'vâ, "superlatively good," was not recognized by informants.[4] Havasupai kahâ't, "chief," Mohave kohota, "dance director," and Yuma kwoxot, "chief," "dance leader,"[5] was here kwaxω"t or kwaxo'tĭnc, "good man" (that is, good natured, kindly), not the name of an official. A dance leader was here called nyima'cäisk.

The functions of a chief seem to have been slight: his authority more admonitory than coercive. He rose early in the morning and called the villagers. Talking to the men first, he admonished them to go out to hunt, to feed their wives and children. He told the women to hasten to prepare meal so the men could start. (A woman who failed to have breakfast ready by sunrise was scorned.) He looked after the meeting house and called men to the meetings.

There appear to have been no speakers (repeaters) for the chiefs or others.

Councillors were mentioned as chosen by the chief, two or three men. Whether they had special functions or authority is unknown to me. They were called matâsĭ'nyŭk, "those who agree"; more recently matâwi'kĭk, "helpers."

There were evening meetings which any man might attend as he chose, even young boys, but not women. They took place in a special large house erected in the middle of the sprawling settlement. These were by no means legislative assemblies: decisions were not binding. The opportunity was rather one for the expression of opinion at a convivial gathering. Nevertheless, the proceedings were quite stereotyped.

It was customary for the chief to get the meeting house ready. In mid-afternoon he started a big fire, which was kept up so that by evening it was intensely hot inside. He would clear it of dé-

[4] Kroeber's derivation of the Mohave word for chief, hanidhala, from Spanish *general* (Yuma, hon-ah-thal) may be correct but looks to me like folk-etymology on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The Cocopa, like the Maricopa and Havasupai, called the headman "good man" (information from Dr. R. H. Lowie).

[5] Forde, *Yuma Ethnography*, p. 137.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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bris thrown inside by children, for they were not forbidden to play there. The fire was kept blazing during the meeting with the door closed, so that they would sweat. A pile of wood was stacked within the doorway on the south side for the convenience of the fire tender (autura'k), an old man who alone had the duty of feeding the fire.

As evening came on, the chief would stand in the open to call the men to the meeting: "they might have something to discuss." He advised them to bring enough tobacco, so that the unprovided would not lack it. Meetings always began by smoking privately, not passing their lighted cigarettes around. Two or three were selected to do all the talking (whether orators who had dreamed or others is not clear). In the early evening they discussed "things like crops." Toward the middle of the night arrangements would be made for hunting. Warfare was discussed. (Young men were not supposed to go off on unauthorized raids, but if they did, they were nevertheless praised.) Talking would continue until the appearance of the morning star, which was taken as the signal to break up. They did not think it proper to leave early in the night: if topics were exhausted they sang until this star rose. No one was allowed to sleep, because the older men were delivering admonitions and advice to their juniors; telling them not to gamble, to treat their wives well, not to beg even though starving, not to be lazy, and the like. Anyone who slept was sent out. There were no guards at the door.

Such formal division of the night was a characteristic Maricopa pattern. Not only did it appear in the framework of dreamed experiences with spirits, but their actual sleeping habits were made to conform. Children were kept awake during the first part of the night and roused early before dawn to avoid dreaming during these ill-starred quarters of the night. Shamans, at least when working over a dying patient, abruptly changed their songs with the passage of the night's divisions. The night was supposed to be divided into quarters, but none of the experiences and practices cited to me conformed literally to this fourfold pattern. Here the meeting is described as of three parts: indifferent evening, deep night with its more serious problems, and